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out climbing the trunk. He must now at last open the pages of some Who's Who? in classical mythology—breathlessly inquire who Hector was? who Helen? who Dido? who Aeneas?—cast a hurried glance at Olympus, scrape a momentary and undignified acquaintance with Jove—and rush into class with the news.

But that is not studying English, though, alas, it passes under that name in too many of our classrooms. It is not even tasting English. It is merely making a futile attempt to conceal one's ignorance of the Classics. For when a boy comes to the Fairy Queen or to a play of Shakespeare or to *Paradise Lost*, all these things should lie in his mind as rich and splendid reminiscences. This post haste culture of the eleventh hour is, moreover, generally valueless. At the end of the year, all that this boy will know of the gods of the elder world could be engraved in full on an English penny.

(3) I support this assertion in part by the results of the second half of my investigation. I had a page of the Merchant of Venice typewritten and distributed to 198 students. It was the exquisite passage between Jessica and Lorenzo in the first scene of the fifth act, beginning

The moon shines bright. In such a night as this,  
When the sweet wind did gently kiss the trees  
And they did make no noise—in such a night  
Troilus methinks mounted the Trojan walls  
And sigh'd his soul toward the Grecian tents  
Where Cressid lay that night.

So it runs on, Jessica and Lorenzo capping reminiscences, and living over again under the moonlight the passionate moments of vanished lovers—Dido and Aeneas, Pyramus and Thisbe, Medea and Jason. The tritest eternal commonplaces!—household words, familiar in our mouths as the names of Washington and Lincoln. I asked each student to name the author, the dates of his birth and death, and the play from which the lines were taken; to describe the meter; to explain the allusions; and to comment on the literary quality of the selection. Somewhat to my surprise a very large per cent placed the passage, named the author, dated him, and described the metre correctly. But only a very few of those who had studied Latin less than three or four years could explain any of the allusions. And only those who could explain the allusions could say anything at all about the literary quality. The scale of percentages for my five groups ran on this test parallel with that on the first:

Years of Latin Study.	Grade.	Number of Papers.
4	40%	38
3	30%	34
2	24%	43
1	17%	42
0	17%	41

The 17% earned by the last two groups represents

mere memory work applied to dates, verse-form, etc., and indicates no understanding or appreciation of the poetry, whatever. So far as my figures have any value, they tend to show that a man may as well try to reach England without a boat as to attain proficiency in English without Latin. This conclusion is in general confirmed by my daily experience in the classroom. If other teachers of English do not assent, than we probably differ as to the values which should be realized in the study of English.

STUART P. SHERMAN.

### REVIEW

Roman Stoicism. By E. Vernon Arnold. Cambridge (England): at the University Press, 1911. Pp. xii + 468. \$3.15.

Professor Arnold has collected between the covers of his book a very large amount of information about the Stoics. He has evidently made himself familiar with every important reference to their opinions which is accessible to the persistent explorer. From the first chapter to the last it is his vast knowledge of sources which is impressive, and from the first chapter to the last, it is the use of this knowledge which is disappointing; for while he proposes, in his Preface, to regard "Stoicism as the bridge between ancient and modern philosophical thought", he has produced a book which is more like an ancient *placita* than it is like a modern history. It gives the content of Stoic doctrine topically arranged, but not an interpretation of Stoicism historically construed.

There are seventeen chapters in the book, a very complete bibliography of ancient and modern writers, a general index, and a Greek index. The first five chapters have the titles, The World-Religions, Heraclitus and Socrates, The Academy and the Porch, The Preaching of Stoicism, and The Stoic Sect in Rome, and are apparently intended to be introductory. The last two, Stoicism in Roman History and Literature and The Stoic Strain in Christianity, suggest, but do not afford, something like an historical estimate. The intervening chapters summarize the opinions of the Stoics on the themes about which they were wont to discourse, such as Reason and Speech, Sin and Weakness, The Universe, The Kingdom of the Soul, etc. The whole work is subdivided into numbered sections, each dealing with a topic subordinate to the principal theme of the chapter in which it occurs. A section, taken at random, will illustrate the general character of the author's method and exposition, whether he is writing about "Socrates" or "mythologic Christianity".

Fire, heat, and motion are ultimately identical, and are the source of all life. Thus the elemental and primary fire stands in contrast with the fire of

domestic use; the one creates and nourishes, the other destroys. It follows that fire, though it is one of the four elements, has from its divine nature a primacy amongst the elements, which corresponds to its lofty position in the universe; and the other elements in turn all contain some proportion of fire. Thus although air has cold and darkness as primary and essential qualities, nevertheless it cannot exist without some share of warmth. Hence air also may be associated with life, and it is possible to retain the popular term 'spirit' for the principle of life. In the development of the Stoic philosophy we seldom hear again of air in connexion with coldness; and between the 'warm breath' (*anima inflammata*) and the primary fire there is hardly a distinction; we may even say that 'spirit' has the highest possible tension (p. 180).

Seven foot-notes, citing Cicero, Areius Didymus, Augustine, and Seneca, support this paragraph. Comparing these notes with the text, the reader discovers that the text itself is little else than these notes arranged as a connected narrative. This quoted section is typical. Paragraph after paragraph presents a variety of statements collected from a number of different authors and arranged as a more or less logically connected narrative of Stoic opinions. Fully half the sentences in the book end in an index figure which refers the reader to the source from which the statements they contain are drawn. And this method of exposition characterizes even the chapter on Stoicism in Roman History and Literature. There is this section devoted to Seneca:

In the reign of Nero the Stoics are still more prominent, and almost always in opposition. Seneca, of course, the emperor's tutor and minister, is on the government side; and from his life we can draw the truest picture of the imperial civil servant in high office. We shall certainly not expect to find that Seneca illustrated in his own life all the virtues that he preached; on the other hand we shall not readily believe that the ardent disciple of Attalus and affectionate husband of Paulina was a man of dissolute life or of avaricious passions. Simple tastes, an endless capacity for hard work, and scrupulous honesty were the ordinary marks of the Roman official in those days, as they are of the members of the Civil Service of India to-day. Seneca is often accused of having been too supple as a minister; but he was carrying out the principles of his sect better by taking an active part in politics than if he had, like many others, held sullenly aloof. He did not indeed imitate Cato or Rutilius Rufus, who had carried firmness of principle to an extent that laid them open to the charge of obstinacy; but in submitting frankly to power greater than his own he still saw to it that his own influence should count towards the better side. For the story of his political career we can not do better than to refer to the latest historian of his times; of his work as a philosopher, to which he himself attributed the greater importance, a general account has been given above and more particular discussions form the central theme of this book (pp. 394-395).

This section is preceded and followed by others of a similar character devoted to other men and the collection of these sections constitutes the chap-

ter. The writer tells us in the note that supports the "simple tastes, endless capacity for work, and scrupulous honesty of the Roman official" that "for the British official the authority of the author of *Tales from the Hills* will suffice".

Now one may treat a great historical theme like Stoicism after this fashion, if one has a mind to, although such a treatment is not likely to prove either inspiring or illuminating. But if one chooses this fashion in these days of historical criticism, one ought to show some appreciation, not only of the fact that our sources are not equally reliable, but also of the more important fact that sources can be understood only in their historical context; they ought not to be used like proof-texts, irrespective of the character of their times and the character of their authors. Seneca *may* be a good authority on which to base praise of Roman officials, and Kipling *may* suffice for a similar service for the British, but neither can be taken without criticism. And it is in just such necessary criticism that this book of Professor Arnold's is glaringly defective. What is to be said of the critical acumen of an author who credits Aristotle with affirming that the Druids and Semnothei taught philosophy to the Gauls and Celts, and cites Diogenes Laertius as his authority! Is it likely that any one can form a just conception of the Stoic doctrine of 'quality' by simply putting together statements taken even from such authorities as Simplicius, Galen, Plutarch, Alexander of Aphrodisias, and Zeller? It is this uncritical use of authorities, this viewing them *sub specie aeternitatis*, that makes even a topical presentation of Stoicism unconvincing and ineffective. It may and does yield a wealth of material for critical study, but it does not, to borrow words from Professor Arnold's opening section, help us "to look on literature as an unveiling of the human mind in its various stages of development, and as a key to the true meaning of history". Stoicism deserves the kind of study which these quoted words suggest but such a study will begin where Professor Arnold ends, and will seek to envisage Stoicism, not as a body of doctrine, but as the moral and religious enterprise of men, who, through many centuries and under diverse fortunes, carrying a weight of tradition and superstition, sought a philosophy of life which might satisfy the soul and shed light on a weary world.

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#### NEW YORK LATIN CLUB

The last luncheon of The New York Latin Club for 1911-1912 was held April 27 at Hotel Gregorian. The meeting was very large and enthusiastic, the theme under consideration being The Promotion of